

༄༅། །རྩི་བཅུན་སྒྲོལ་མ་དཀར་མོ་ཡིད་བཞིན་འཁོར་ལོའི་སྐྱབ་ཐབས་
ཤིན་ཏུ་བརྒྱས་པ་འཆི་མེད་གྲུབ་པའི་ཉེ་ལམ།

**Fast Track to Immortality:
A Very Concise Sādhana for the Exalted
Lady, White Tārā Wish-Fulfilling Wheel**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

rje btsun sgrol ma dkar mo yid bzbin 'khor lo'i sgrub thabs shin tu bsdus pa 'chi med grub pa'i nye lam

B547

Kabum, vol. 9 (ta), 25.5–32.6, Dzongsar 2014.

This text was translated by Laura Swan. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2024

Version 1

Generated from KVP's reading room on 17-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This concise practice manual for Wish-Fulfilling Wheel (Cintāmaṇicakra; Yizhin Khorlo) is a sādhana of the form of White Tārā associated with the attainment of long life and immortality. The female deity Tārā manifests in an array of different forms. While Green Tārā is renowned for her ability to swiftly accomplish activities, White Tārā is associated primarily with longevity and healing. White Tārā also manifests in a variety of forms, one of which is Wish-Fulfilling Wheel, who, together with Amitāyus and Uṣṇīṣavijayā, forms part of the trio of long-life deities. She is renowned for the six spheres, or pavilions, of light that surround her body. We find a clear description of these spheres in this text during the visualization of the protection circle.

This text is found in volume 9 of Jamyang Khyentse Wangpo’s Collected Writings (Kabum) in a section focused on longevity that includes several other White Tārā liturgies. It is also found in volume 1 of The Compendium of Sādhana (Drubtab Kuntu) in a collection of texts on White Tārā, where we also find *The Words of the Guardian of the Blissful Realm*, the instruction manual by Jamyang Ngawang Legdrub that Khyentse Wangpo references toward the end of the text. *Fast Track to Immortality* was written following the writings of Tsarchen Losal Gyatso and Jamyang Khyentse Wangchuk.

This particular approach to the practice of White Tārā Wish-Fulfilling Wheel primarily follows the tradition of Bari Lotsāwa, the second Sakya throne holder, a great translator, and an important early teacher of Sachen Kunga Nyingpo. At the same time, as the abovementioned instruction manual explains, it also contains the essence of the traditions of Atiśa Dīpaṃkara, the Kashmir pandit Śākyaśrībhadrā, and Nyen Lotsāwa Darma Drak.

འཆི་མེད་གྲུབ་པའི་ཉེ་ལམ།

Fast Track to Immortality

ན་མོ་གུ་རུ་ཨླ་རྩུ་རྩུ་ཅེ་ཙྰ་ཅ་ཀྲ་ཡ།

namo guru arya tara chintachakraya

*Namo guru Ārya Tārā Cintācākṛāya.*¹

The practitioner who has purified their being through the common path and who wishes to attain the siddhis of longevity and pristine wisdom through the uncommon meditation and recitation of White Tārā, the Exalted Goddess, [26] should correctly receive the relevant authorization and pith instructions and then apply those in practice as follows.

This practice has three parts: the preliminaries, the main part, and the conclusion.

I. Preliminaries

Having charged your mind with intense faith, renunciation, and great compassion, imagine:

མདུན་གྱི་ནམ་མཁར་རྩ་བརྒྱུད་ཀྱི་སྒྲ་མ་རྣམས་མཛོན་སུམ་ལྷ་བུར་བཞུགས་པར་མོས།།

dün gyi nam khar tsa gyü kyi la ma nam ngön sum ta bur zhuk par mö

The root and lineage gurus are present in the sky before me.

ཐུབ་དབང་སྒྲོལ་མ་ངག་གི་དབང་ལྷག་དང་།།

tub wang dröl ma ngak gi wang chuk dang

Śākyamuni, Tārā, Vāgīśvarakīrti,²

དོ་རྩེ་གདན་པ་བ་རི་སྒྲེ་ནག་པ།

dor jé den pa ba ri lé nak pa

Vajrāsana, Bari Lotsāwa, Le Nagpa,³

བཤེས་གཉིན་སྒྲེ་བ་དྲགས་པོ་སྒྲོམ་ཚུལ་རྩེ།

shé nyen dré ba dak po gom tsül jé

Shenyen Drewa, Dagpo, Gomtsul Je,

ཤེས་རབ་བྱང་ཚུབ་རྣམས་ལ་གསོལ་བ་འདེབས།

shé rab jang chub nam la söl wa deb

Sherab Jangchub—I supplicate all of you!

འདུལ་འཛིན་འབྲི་གུང་གླིང་པ་དམ་ཚུལ་གླིང་།

dül dzin dri gung ling pa dam chö ling

Dulzin, Drigung Lingpa, Damchö Lingpa,

ཚོས་ཀྱི་ཚུལ་བྲིམས་ལྷ་ལུང་ཐོག་གནས་པ།

chö kyi tsül trim lha lung tok né pa

Chökyi Tsultrim, Lhalung, Tognepa,

ཚོས་དབང་བྱང་ཚུབ་བཟང་པོ་མངྏ་ལ།

chö wang jang chub zang po manga la

Chöwang, Jangchub Zangpo, Maṅgala,

བསོད་ནམས་ལྷ་དབང་རྣམས་ལ་གསོལ་བ་འདེབས།

sö nam lha wang nam la söl wa deb

Sönam Lhawang—I supplicate all of you!

དཔལ་ལྷན་རྒྱལ་མཚན་རྩེ་བཙུན་ཕྱིན་ལས་པ།

pal den gyal tsen jé tsün trin lé pa

Palden Gyaltzen, Jetsun Trinlepa,

ཚར་ཆེན་མཁྱེན་བརྩེ་བསྐྱབ་གསུམ་དབང་རབ་ཞབས།

tsar chen khyen tsé lab sum wang rab zhab

Tsarchen, Khyentse, Labsum, Wangrab,

བསོད་ནམས་མཚོག་ལྷན་བསོད་ནམས་མཚོག་གྲུབ་དང་།

sö nam chok den sö nam chok drub dang

Sönam Chogden, Sönam Chogdrub,

རིན་ཆེན་འཇམ་དཔལ་རྣམས་ལ་གསོལ་བ་འདེབས།།
rin chen jam pal nam la söl wa deb
Rinchen Jampal—I supplicate all of you!

ལོ་སེམས་འཇིག་རྟེན་གྱི་སྤོངས་ཉིད་མཆོན།།
lo sal ten dzin kün lo chö nyi tsen
Losal Tenzin, Kunlo, Chönyi,

ཐེང་པེ་ཉི་མ་རྟེན་གྱི་དགའ་རིན་ཆེན་དང་།།
ten pé nyi ma kün ga rin chen dang
Tenpe Nyima, Kunga Rinchen,

བཙུང་རྩ་བརྒྱུད་སྤོངས་ཀྱི་འདུས་པ།།
benza ratna gyü söl kün dü pa
And Vajra Ratna; embodying the whole lineage,

རྩ་བའི་སྤྲུལ་རྣམས་ལ་གསོལ་བ་འདེབས།།
tsa wé la ma nam la söl wa deb
All the root gurus—I supplicate all of you! [27]

དེ་ལྟར་གསོལ་བ་བཏབ་དང་ཚོགས་གཉིས་མཐུས།།
dé tar söl wa tab dang tsok nyi tü
Through the power of my supplication and the two accumulations,

འཕགས་མའི་གསང་གསུམ་གསལ་སྣང་མཐར་ཕྱིན་ཞིང་།།
pak mé sang sum sal nang tar chin zhing
Bless me that I may perfect the vivid appearance of the Noble Lady's three secrets,

འོད་ཟེར་སྤྲོ་བསྐྱུས་མཆོག་ཐུན་ཕྱིན་ལས་དང་།།
ö zer tro dü chok tün trin lé dang
That I may master the supreme and common activities by projecting and gathering
rays of light,

འཆི་མེད་ཡེ་ཤེས་འབྲུབ་པར་བྱིན་གྱིས་སྤོངས།།
chi mé yé shé drub par jin gyi lob
And that I may accomplish longevity and pristine wisdom!

*Begin with this supplication to the lineage. Then visualize the objects of refuge and take refuge and
arouse bodhicitta with the following lines:*

སངས་རྒྱལ་ཆོས་དང་ཚོགས་ཀྱི་མཆོག་རྣམས་ལ།

sang gyé chö dang tsok kyi chok nam la

In the Buddha, the Dharma, and the Supreme Assembly,

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།

jang chub bar du dak ni kyab su chi

[I take refuge until awakening.

བདག་གི་སྤྱོད་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

dak gi jin sok gyi pé sö nam kyi

Through the merit of generosity and so forth,

འགྲོ་ལ་པན་ཕྱིར་སངས་རྒྱལ་འབྲུབ་པར་ཤོག།

dro la pen chir sang gyé drub par shok

May I attain buddhahood for the benefit of beings.]

རང་ཉིད་སྐད་ཅིག་འཕགས་མའི་སྐྱར་གསལ་བའི།

rang nyi ké chik pak mé kur sal wé

In an instant I become vividly present in the form of the Noble Lady.

ཐུགས་ཀའི་སྤྱིང་སྒྲིལ་འོད་འཕྲོས་པས།

tuk ké da teng tam lé ö trö pé

On the moon disc in my heart is TĀM, from which light streams out,

སྤྱི་མ་སྤྱང་མཐས་དབྱར་བརྒྱན་རྩི་བཙུན་མ།

la ma nang té ur gyen jé tsün ma

Inviting the Exalted Lady—crowned with guru Amitābha

འཁོར་བཅས་མདུན་གྱི་ནམ་མཁར་སྐྱོན་ངངས་གྱུར།

khör ché dün gyi nam khar chen drang gyur

And accompanied by her retinue—into the sky before me.

ན་མོ་གུ་རུ་བྱུང་།

namo gurubhyah

NAMO GURUBHYAḤ

ན་མ་ཨྲྱ་ཏྲ་རྩ་ས་པ་རི་ཁ་རི་བྱུང་།

nama aya tara sapariwarebhyah

NAMA ĀRYA TĀRĀ SAPARIVAREBHYAḤ

With that, pay homage.

ཨོཾ་གུ་རུ་ཨྲཱ་ཏྲ་ར་ས་པ་རི་ཏྲ་ར་ཨྲཱི་པུའི་པུའེ་རྩུབ་ཨྲཱ་ལོ་ཀེ་གཞེ་ནི་མི་རྩུ་ཤུང་ཨྲཱི།

om guru aya tara sapariwara argham padyam pupé dupé aloké gendé naividye shabda
ah hung

OM GURU ĀRYA TĀRĀ SAPARIVĀRA ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE
GANDHE NAIVIDYE] ŚABDA ĀḤ HŪṢ

With that, present offerings. Recite the following three times:

དཀོན་མཆོག་གསུམ་ལ་བདག་སྐྱབས་མཆི།།

kön chok sum la dak kyab chi

In the Three Jewels, I take refuge.

སྤིག་པ་ཐམས་ཅད་སོ་སོར་བཤགས།།

dik pa tam ché so sor shak

[Each and every misdeed, I confess.

འགྲོ་བའི་དགེ་ལ་རྗེས་ཡི་རངས།།

dro wé gé la jé yi rang

In the virtue of beings, I rejoice.

སངས་རྒྱས་བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང་།།

sang gyé jang chub yi kyi zung

The Buddha's awakening, I hold in mind.

སངས་རྒྱས་ཆོས་དང་ཆོག་མཆོག་ལ།།

sang gyé chö dang tsok chok la

In the Buddha, Dharma, and Supreme Assembly,

བྱང་ཆུབ་བར་དུ་སྐྱབས་སུ་མཆི།།

jang chub bar du kyab su chi

I take refuge until awakening.

རང་གཞན་དོན་ནི་རབ་བསྐྱབ་ཕྱིར།།

rang zhen dön ni rab drub chir

To fulfill the goals of myself and others,

བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་པར་བབྱི།།

jang chub sem ni kyé par gyi

I generate the heart of awakening.

བྱང་ཚུབ་མཚོག་གི་སེམས་ནི་བསྐྱེད་བགྱིས་ནས།

jang chub chok gi sem ni kyé gyi né

Having roused the heart of supreme awakening,

སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགྲོན་དུ་གཉེར།

sem chen tam ché dak gi drön du nyer

I will provide for all beings as my guests.

བྱང་ཚུབ་སྒྱུད་མཚོག་ཡིད་འོང་སྦྱད་པར་བགྱི།

jang chub chö chok yi ong ché par gyi

Performing supremely pleasing bodhisattva deeds,

འགྲོ་ལ་པན་ཕྱིར་སངས་རྒྱས་འབྲུབ་པར་ཤོག།

dro la pen chir sang gyé drub par shok

May I attain buddhahood for the benefit of beings!]

With that, make the pledge.

སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག།

sem chen tam ché dé wa dang dé wé gyu dang den par gyur chik

May all beings have happiness [and the causes of happiness.

སྤྱག་བསྐྱེད་དང་སྤྱག་བསྐྱེད་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག།

duk ngal dang duk ngal gyi gyu dang dral war gyur chik

May they be free from suffering and the causes of suffering.

སྤྱག་བསྐྱེད་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག།

duk ngal mé pé dé wa dang mi dral war gyur chik

May they never be separated from true happiness free of suffering.

ཉེ་རིང་ཆགས་སྡང་དང་བྲལ་བའི་བཏང་སྦྱོམ་ལ་གནས་པར་གྱུར་ཅིག།

nyé ring chak dang dang dral wé tang nyom la né par gyur chik

May they abide in equanimity, free from attachment and aversion to those close or distant.]

With that, cultivate the four immeasurables and thereby gather the stores of merit.

ཨོ་སྤྱ་བྱ་བ་ཤུཌ་སའ་དྭ་སྤྱ་བྱ་བ་ཤུཌ་ཨོ།

om sobhawa shuddha sarwa dharma sobhawa shuddho hang

OM SVABHĀVA [ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM]

By reciting that, all phenomena are purified into the luminous emptiness of basic space. Rest in equipoise and thereby gather the accumulation of wisdom.

II. Main Part

The main part has two parts. [28]

A. General Cultivation of the Deity

སྟོང་པའི་ངང་ལས་བའི་ལས་པད་དཀར་དང་།།

tong pé ngang lé pam lé pé kar dang

Out of emptiness, from PAM appears a white lotus.

ཨ་ལས་ཟླ་སྟེང་རང་སེམས་ཏྲེ་དཀར་པོ།།

a lé da teng rang sem tam kar po

From A appears a moon disc, upon which is my mind, a white TĀM

དེ་ལས་འོད་ཟེར་འཕྲོས་འདུས་ཡོངས་གྱུར་ལས།།

dé lé ö zer trö dü yong gyur lé

That projects rays of light, gathers them back,

རང་ཉིད་སྒྲོལ་མ་ཡིད་བཞིན་འཁོར་ལོ་ནི།།

rang nyi dröl ma yi zhin khor lo ni

And transforms into Tārā Wish-Fulfilling Wheel.

སྟོན་ཟླ་འཇམ་དངས་ཅན་བཙུ་བྱག་ལང་ཚོས་སྟེག།

tön dé dang chen chu druk lang tsö gek

Glowing like the autumn moon, I am a youthful and alluring sixteen-year-old.

ཞལ་གཅིག་ཕྱག་གཉིས་ཡེ་ཤེས་སྟུན་བདུན་མཛེས།།

zhal chik chak nyi yé shé chen dün dzé

With one face and two hands, I have seven wisdom eyes.

ཕྱག་གཡས་མཚོག་སྟུན་གཡོན་པས་ཡུཌལ་དཀར།།

chak yé chok jin yön pé utpal kar

My right hand is in the mudrā of supreme generosity,

མེ་ཏོག་འབྲས་བུ་གོང་བུས་དུད་པ་བསྐྱམས།།

mé tok dré bu gong bü dü pa nam

And my left hand holds a curving white utpala with flower, fruit, and bud.

མཐོན་མཐིང་ལྷ་ར་གནག་དབུ་སྒྲིའི་བྱར་ཕུད་ནི།

tön ting tar nak u tré zur pü ni

My hair, dark as blue sapphire, is tied in a knot on my crown

ལྷག་པར་བཅིངས་པའི་ལན་བུ་རིང་དུ་འཕྱང་།།

tak par ching pé len bu ring du chang

While the remaining tresses, braided from my nape, flow freely down.

དར་དང་རིན་ཆེན་སྒྲ་ཚོགས་རྒྱན་གྱིས་སྤྲས།།

dar dang rin chen na tsok gyen gyi tré

I am adorned with all manner of silk and jewel ornaments.

ཟླ་བའི་འོད་ཀྱི་རྒྱབ་ཡི་ལ་ལ་བརྟེན་ནས།།

da wé ö kyi gyab yöl la ten né

With moonlight as a backdrop,

ཞབས་གཉིས་དོ་རྩེའི་སྦྱིལ་ཁྱུང་བྱང་པོར་བཞུགས།།

zhab nyi dor jé kyil trung drang por zhuk

I sit upright with my two legs in vajra posture.

གནས་གསུམ་འབྲུ་གསུམ་མཚན་པའི་འོད་ཟེར་གྱིས།།

né sum dru sum tsen pé ö zer gyi

Light rays from the three seed syllables marking my three places

ཡེ་ཤེས་སེམས་དཔའ་བཞུང་ས་མ་དུ།

yé shé sem pa benza sa ma dza

Invite the wisdom beings—VAJRA SAMĀJAḤ!

དང་མྱུ་བོ་རྟོ་རང་ལ་གཉིས་མེད་ཐིམ།།

dza hung bam hoh rang la nyi mé tim

JAḤ HŪM BAḤ HOḤ—they merge inseparably with me.

སྤར་ཡང་འོད་འཕྲོས་དབང་ལྷ་སྤྱན་དངས་ནས།།

lar yang ö trö wang lha chen drang né

Again light streams out, inviting the empowerment deities,

ཡེ་ཤེས་བདུད་མྱེའི་རྒྱན་གྱིས་དབང་བསྐྱར་བས།།

yé shé dü tsi gyün gyi wang kur wé

Who bestow empowerments with a stream of wisdom nectar,

སྐུ་གང་དྲིབ་དཀ་ཀྱེན་ཏུ་འཁྱིལ་བ་ལས།

ku gang drib dak gyen tu khyil wa lé

Filling my body and purifying my obscurations.

རིགས་བདག་འོད་དཔག་མེད་པས་དབྱར་བརྒྱན་གྱིར།

rik dak ö pak mé pé ur gyen gyur

As the nectar swirls, the lord of the family Amitābha appears, adorning my crown.

ཨོྲཱ་ཏྲ་རྩ་ས་བ་རི་མུ་ར་ཨཱྀ་ཤུའི་པུའི་ཐུབ་ཨཱེ་ཀེ་གཞི་ནི་མི་ཏུ་ཤད་ཨཱེ་ཱུ།

om aya tara sapariwara argham padyam pupé dupé aloké gendé naividye shabda ah hung

OM ĀRYA TĀRĀ SAPARIVĀRĀ ARGHAM [PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVEDYE] ŚABDA ĀḤ HŪM

With that, make offerings.

འཁོར་བ་ལས་སྒྲོལ་ཏུ་རེ་མ།

khor wa lé dröl ta ré ma

With TĀRE, you free us from saṃsāra.

ཏུ་རྩ་རེ་ཡིས་འཛིགས་བརྒྱད་སྒྲོལ།

tuttaré yi jik gyé dröl

With TUTTĀRE, you free us from the eight fears.

ཏུ་རེས་ན་བ་རྣམས་ལས་སྒྲོལ།

tu ré na wa nam lé dröl

With TURE, you free us from illness.

སྒྲོལ་མ་ཡུམ་ལ་ཐུག་འཚལ་ལོ།

dröl ma yum la chak tsal lo

Mother Tārā, homage to you! [29]

With that, offer praise. Then focus your attention on the pride of being the deity and the vivid appearance of the deity's form.

B. Stages of Visualization Specific to This Practice

The stages of visualization specific to this practice consist of (1) visualizing the wheel in the heart center, (2) transforming the lord of the family, (3) meditating on the protection circle, (4) gathering the elixir of longevity, and (5) reciting the mantra.

1. VISUALIZING THE WHEEL IN THE HEART CENTER

ཐུགས་ཀར་རྩ་བའི་རང་བཞིན་འཁོར་ལོ་དཀར།།

tuk kar da wé rang zhin khor lo kar

In my heart center is a white wheel with the characteristics of the moon.

ཅིབས་བརྒྱད་མུ་བྱུད་ལྔ་ལྷན་ཏེ་བར་དྲི།།

tsib gyé mu khyü nga den té war tam

It has eight spokes and five rims; in its central hub is TĀM

མཐའ་སྐོར་སྤེལ་ཚིག་མདུན་རྒྱབ་ཨོ་དང་ཏྲ།།

ta kor pel tsik dün gyab om dang ha

With OM in front and HĀ behind, encircled by the added syllables.

ཅིབས་བརྒྱད་དྲ་རེ་ལ་སོགས་ཡིག་འབྲུ་བརྒྱད།།

tsib gyé ta ré la sok yik dru gyé

On the eight spokes are the eight syllables, such as TĀ and RE.⁴

མུ་བྱུད་ནམས་ལ་རིམ་བཞིན་དབྱངས་གསལ་དང་།།

mu khyü nam la rim zhin yang sal dang

On the rims, from the innermost out, are the vowels (arranged counterclockwise), the consonants (arranged clockwise),⁵

ཏེན་སྟིང་དོ་ར་འདྲ་ལྔའི་ཕྱེང་བས་བསྐོར།།

ten nying do ra ö ngé treng wé kor

The Essence of Dependent Arising, a vajra garland (blue in color), and an encircling garland of five-colored light.

2. TRANSFORMING THE LORD OF THE FAMILY

སྦྱི་བོར་འདྲ་དཔག་མེད་པ་ཡོངས་གྱུར་ལས།།

chi wor ö pak mé pa yong gyur lé

Amitābha on my crown transforms

སྤྲ་མ་བཅོམ་ལྷན་མགོན་པོ་ཚེ་དཔག་མེད།།

la ma chom den gön po tsé pak mé

Into the bhagavān guru and guardian Amitāyus,

དཀར་དམར་མདངས་ཅན་མཉམ་གཞག་ཚེ་བུམ་འཛིན།།

kar mar dang chen nyam zhak tsé bum dzin

White with a red hue, holding a long-life vase with hands in equipoise,

དར་དང་རིན་ཆེན་རྒྱན་ཕྱོགས་སྦྱིལ་ཀྱང་བཞུགས།

dar dang rin chen gyen dzok kyil trung zhuk

Replete with silks and jewel ornaments and seated with crossed legs.

3. MEDITATING ON THE PROTECTION WHEEL

རང་གི་ཕྱི་རོལ་འཁོར་ལོ་དཀར་པོའི་གུར།

rang gi chi röl khor lo kar pö gur

I am in the central hub of a white wheel. Spinning clockwise

གཡས་འཁོར་མེ་འབར་གཤོན་བགགས་བར་ཆད་བསྐྱེགས།

yé khor mé bar dön gek bar ché sek

And blazing with fire, it incinerates harmful spirits and obstructors.

སྤྱགས་ཀའི་དྲླ་ཡིག་སྤྱགས་ཐེང་བཅས་པ་ལས།

tuk ké tam yik ngak treng ché pa lé

From the syllable TĀM and the mantra garland in my heart,

དཀར་མེར་དམར་མཐིང་ལྗང་དང་མཆིན་ཁའི་འོད།

kar ser mar ting jang dang chin khé ö

White, yellow, red, blue, green, and purple-colored lights

རིམ་པར་འཕྲོས་པས་ལུས་ཀྱི་ནང་ཀླན་གང་།

rim par trö pé lü kyi nang kün gang

Radiate out, one after the other, filling my entire body

ཞི་རྒྱས་དབང་དྲག་མཆོག་གི་ཕྱིན་ལས་རྣམས།

zhi gyé wang drak chok gi trin lé nam

And accomplishing the supreme activities of pacifying, enriching, magnetizing, and subjugating.

རིམ་དང་གཅིག་ཅར་འབྱུང་ཅིང་བརྟན་པར་བྱས།

rim dang chik char drub ching ten par jé

One by one, and then simultaneously, these are stabilized. [30]

ལྷག་མ་བ་སྤྱའི་སྒོ་ནས་ཕྱིར་འཕྲོས་པས།

lhak ma ba pü go né chir trö pé

Light streams out through my pores,

འཁོར་ལོ་འི་ཕྱི་ནས་འོད་གྱི་གུར་ཁང་དུག།

khor lö chi né ö kyi gur khang druk

And forms six luminous spheres outside the wheel.

སྒོ་ངའི་ནམ་པ་ལ་བུར་གཅིག་གྱུར་པའི།།

go ngé nam pa ta bur chik gyur pé

Together they become one, shaped like an egg,

བར་མཚམས་ཀླུ་ཏུལ་སྒྲོན་པོ་གསར་པས་གཏམས།།

bar tsam utpal ngön po sar pé tam

While the space in-between is filled with fresh blue utpala flowers.

རབ་འབྱམས་ལས་གྱི་དོས་གྲུབ་ཀྱན་འབྱུབ་ཅིང་།།

rab jam lé kyi ngö drub kün drub ching

All the siddhis of boundless activity are accomplished.

4. GATHERING THE ELIXIR OF LONGEVITY

རིགས་བདག་ཐུགས་ཀྱི་རྫི་ལས་འོད་འཕྲོས་པས།།

rik dak tuk ké hri lé ö trö pé

From the HRĪḤ in the heart of the lord of the family, light radiates out.

རང་གི་སྒྲ་ཆོ་ཆད་ཉམས་ཡར་བ་དང་།།

rang gi la tsé ché nyam yar wa dang

It draws in my broken, depleted, and scattered vitality and longevity,

སྲིད་ཞིའི་ཆེ་བཅུད་བསྐྱུས་ནས་བུམ་པར་ཐིམ།།

si zhi tsé chü dü né bum par tim

As well as the essence of all longevity throughout existence and peace, and dissolves these in his vase.

བདུད་ཅིའི་རྒྱན་ལུད་ཚངས་པའི་སྒོ་ནས་ཞུགས།།

dü tsi gyün lü tsang pé go né zhuk

A stream of nectar overflows and streams down, entering through the gate of Brahmā

ལུས་ཀྱན་ཁྱབ་པས་དུས་མིན་འཆི་བ་སྦྱངས།།

lū kūn khyab pé dü min chi wa jang

And spreading through my entire body. Thus, I am purified of untimely death

འཆི་མེད་ཚེ་ཡི་དངོས་སྒྲུབ་ཐོབ་པར་གྱུར།།

chi mé tsé yi ngö drub tob par gyur

And attain the siddhi of immortality.

Recite that and visualize accordingly. Seal the longevity by holding the vase breath for as long as is suitable.

5. RECITING THE MANTRA

སྒྲར་ཡང་ཐུགས་ཀའི་རྒྱུ་ཡིག་སྒྲགས་བཅས་ལས།།

lar yang tuk ké tam yik ngak ché lé

Once more, from the TĀM syllable and mantra garland in my heart

བདུད་ཚིའི་རྒྱུན་དང་འདྲ་ཟེར་དཀར་པོ་ནི།།

dü tsi gyün dang ö zer kar po ni

Streams an endless cascade of nectar and white light rays,

སྒྲགས་ཀྱི་རང་སྒྲོ་སྒྲགས་པ་དཔག་མེད་འཕྲོས།།

ngak kyi rang dra drok pa pak mé trö

All resounding with the mantra's sound.

ལུས་ཀྱི་ནང་གང་ནད་གདོན་སྤིག་སྒྲིབ་སྦྱངས།།

lū kyi nang gang né dön dik drib jang

They fill my body, purifying it of illness, harmful spirits, misdeeds, and obscurations,

ཚེ་བསོད་དཔལ་འབྱོར་ཡེ་ཤེས་ཡོན་ཏན་སྒྲེལ།།

tsé sö pal jor yé shé yön ten pel

Increasing longevity, merit, wealth, pristine wisdom, and qualities

མཐར་ནི་བ་སྒྲུའི་བྱ་གཙུག་ཆད་ཀྱང་།།

tar ni ba pü bu ga tsün ché kyang

Until even the pores of my skin

བདུད་ཚིའི་ཟིལ་པ་ཕྲམ་མེར་གཏམས་པ་ཡིས།།

dü tsi zil pa tram mér tam pa yi

Are filled with glittering drops of nectar

འཆི་མེད་འཕགས་མའི་གོ་འཕང་ཐོབ་པར་གྱུར།།

chi mé pak mé go pang tob par gyur

And the Noble Lady's immortal state is attained.

ཨོྭ་རེ་ཏུ་རེ་ཏུ་རེ་སྐྱ་ཏུ།

om tare tuttare ture soha

OM TĀRE TUTTĀRE TURE SVĀHĀ

Recite this as much as you can. Then recite a lesser amount of the following mantra:

ཨོྭ་རེ་ཏུ་རེ་ཏུ་རེ་མ་ཨྲ་ཡུར་པུའི་རྩོམ་ཀུ་རེ་སྐྱ་ཏུ།

om tare tuttare ture mama āyur punye dznyana pushtim kuru soha

OM TĀRE TUTTĀRE TURE MAMA ĀYUR PUṆYE JÑĀNA PUṢṬIM KURU SVĀHĀ

III. Conclusion

When bringing the session to an end, present offerings and give praise. [31] Then recite:

བཅོམ་ལྷན་འདས་མ་ཡིད་བཞིན་འཁོར་ལོ་ཡིས།།

chom den dé ma yi zhin khor lo yi

Bhagavatī, Wish-Fulfilling Wheel,

བདག་དང་མཐའ་ཡས་སེམས་ཅན་མཐས་ཅད་ཀྱི།།

dak dang ta yé sem chen tam ché kyi

For myself and all infinite beings

དུས་མིན་འཆི་བའི་འཛིགས་པ་ཞི་བ་དང་།།

dü min chi wé jik pa zhi wa dang

Pacify the fear of untimely death

ཆོ་དང་ཡེ་ཤེས་དངོས་སྲུབ་སྤུ་གསོལ།།

tsé dang yé shé ngö drub tsal du söl

And grant us, I pray, the siddhis of longevity and pristine wisdom!

Supplicate in this way. Then, by reciting the Vowels and Consonants, the Essence of Dependent Arising, and the Hundred Syllables three times each, make the blessings of the mantra firm and amend any additions and omissions.

སྐྱ་བཅུད་སྤུང་འཁོར་འོད་རྒྱ་རང་ཉིད་དང་།།

no chü sung khor ö zhu rang nyi dang

The world, all beings, and the protection circle melt into light, dissolving into me.

རང་ཡང་རིམ་གྱིས་འོད་གསལ་ངང་དུ་བྱེམ།།

rang yang rim gyi ö sal ngang du tim

I gradually dissolve into the state of luminosity as well.

སྐར་ཡང་ཡིད་བཞིན་འཁོར་ལོ་འི་སྐར་གསལ་བའི།།

lar yang yi zhin khor lö kur sal wé

Once more, I appear vividly in Wish-Fulfilling Wheel's form,

གནས་གསུམ་ཡི་གོ་གསུམ་གྱིས་མཚན་པར་གྱུར།།

né sum yi gé sum gyi tsen par gyur

My three places marked with the three syllables.

དག་བ་འདི་ཡིས་བདག་སོགས་སེམས་ཅན་ཀུན།།

gé wa di yi dak sok sem chen kün

Through this merit, in this life may I and all beings

ཚོ་འདིར་ཚེ་རིང་ནད་མེད་དམ་ཚཱ་ལྷན།།

tsé dir tsé ring né mé dam chö den

Enjoy longevity, good health, and the sublime Dharma.

ཕྱི་མ་བདེ་བ་ཅན་གྱི་ཞིང་སྤྱིས་ནས།།

chi ma dé wa chen gyi zhing kyé né

In the next life, may we be born in the Blissful Realm

ཡིད་བཞིན་འཁོར་ལོ་འི་གོ་འཕང་ལྷུར་ཐོབ་ཤོག།

yi zhin khor lö go pang nyur tob shok

And swiftly attain the state of Wish-Fulfilling Wheel!

With those and other verses, conclude with dedications, aspirations, and prayers for auspiciousness, and then begin your daily activities.

If you are doing an approach retreat, maintain ritual ablutions and hygiene for the duration and practice within a framework of four daily sessions. The best way to do the approach is to practice for six months' time. The middling way to do the approach is to count eight million recitations. The last way is to do one million.⁶ These are recited along with the added words, which equal a tenth of the total accumulated of the main mantra. At the end of each afternoon session, offer a tormā. Once you have completed the approach retreat in full, perform an amendment fire pūjā as laid out by Jamyang Khyentse Wangchuk. [32]

Furthermore, the fine points of the stages of visualization and the details of the approach retreat, accomplishment, activities, and so on should be ascertained from the teachings of Tsarchen and his heart son, Jamyang Khyentse Wangchuk, as found in the sādhanā composed by Jamgön Kunga Lodrö; The Words of the Guardian of the Blissful Realm, the instruction manual composed by

Jamyang Ngawang Legdrub, the vajra master of Ngor Evam, and his Essential Writings; and other relevant texts, such as my notes on the offering accomplishment.

The peerless Yeshe Zangpo, the great vajra master of Tsechok Samten Ling,⁷ entreated me with garlands of precious commands to compose a lineage supplication and sādhana like this. And so, I, the carefree yogi Jamyang Khyentse Wangpo, arranged this concise practice in verse, following the teachings of Tsarchen Losal Gyatso and his heart son Jamyang Khyentse Wangchuk, while dwelling in Lhasa in the Temple of Virtuous Compassion. May this virtue be a cause for the supreme stewards of the teachings to live for a hundred eons and for all beings to swiftly accomplish the wisdom form of immortality and pristine wisdom! Sarvadā kalyāṇaṃ bhavatu.⁸

NOTES

1. “Homage to the guru, Noble Wish-Fulfilling Tārā.”
2. Vāgīśvarakīrti is held to have received two Tārā practice lineages from the goddess herself, after which they were successively passed down by the masters listed here. The lineages are: sgrol dkar tshe khrid kyi rjes gnang thob pa'i brgyud pa (<http://purl.bdrc.io/resource/L8LS13796>); sgrol dkar spyān bdun ma yid bzhin gyi 'khor lo'i rjes gnang/ tshe khrid skor gyi chos sna mang po'i yig lung (<http://purl.bdrc.io/resource/L0RKL296>).
3. Note that the more common spelling of Le Nagpa's name is *sle nag pa*. For a story of how he passed down Tārā long-life practices to his student Shenyen Drewa, see Samuel, “Amitāyus and the Development of Tantric Practices for Longevity and Health in Tibet,” 265.
4. The eight syllables referred to here are the inner syllables of Tārā's mantra, OM TĀRE TUTTĀRE TURE SVĀHĀ, minus the first and last syllables, OM and HĀ. The words appended to these eight syllables are MAMA ĀYUR PUṆYE JÑĀNA PUṢṬIM KURU.
5. “Vowels” and “consonants” here refer to the vowels and consonants of the Sanskrit alphabet.
6. It should be noted that Khyentse Wangpo does not here include signs (*rtags kyi bsnyen pa* or *mtshan ma'i bsnyen pa*) among the criteria of assessing a complete approach practice. Signs of accomplishment are varied, ranging from the ultimate sign of unwavering wisdom mind to great siddhis to more mundane aspects, such as always having sustenance. This third aspect of signs is mentioned elsewhere in Khyentse Wangpo's Collected Works. See *dpal rdo rje sems dpa' thugs kyi sgrub pa dang 'brel ba'i spros bcas sgrub mchod rgyas par bya ba'i lag len rnam grol snye ma* (D13); *yang gsang bla ma'i sgrub pa thig le'i rgya can gyi bsnyen yig grub gnyis shing rta* (D498).
7. While there were numerous monasteries with this name in Tibet, the reference to Lhasa in the colophon suggests that this is Drib Tsechok Samten Ling (*grib tse mchog bsam gtan gling*), established in the late eighteenth century. See Chan, *Tibet Handbook*, 170.
8. “May there always be blessings!”

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GLOSSARY

added words

སྤེལ་ཚིག་ • *spel tshig*

The supplementary words appended to the eight-syllable mantra of Tārā are MAMA ĀYUḤ
PUṆYE JÑĀNA PUṢṬIṀ KURU.

Amitābha

འོད་དཔག་མེད། • *'od dpag med* • amitābha

The buddha of the western pure land of Sukhāvatī.

Amitāyus

ཆོད་དཔག་མེད། • *tshe dpag med* • amitāyus

A buddha especially associated with life energy and long life, often considered the sambhogakāya aspect of Amitābha.

approach

བསྟེན་པ། • *bsnyen pa*

The means to approach the realization of a particular deity, commonly referring to mantra recitation and retreat practice.

Atiśa Dīpaṃkara

ཨ་ཏི་ཤ་དྲི་པི་ཀ་ར། • *a ti sha dI paM ka ra*

The Bengali scholar Atiśa Dīpaṃkāra Śrījñāna (c. 980–1054) was critical in the dissemination and reformation of Mahāyāna and Vajrayāna in Tibet.

authorization

རྗེས་གནང་། • *rjes gnang* • anujñā

A Vajrayāna ritual granting the disciple permission to engage in a specific tantric practice, such as the visualization and mantra recitation for a particular deity.

Bari Lotsāwa

བ་རི་ལོ་ཙ་པ་རིན་ཆེན་གྲགས། • *ba ri lo tsA ba rin chen grags*

Bari Lotsāwa Rinchen Drak (1040–1112) was an important translator and the second throne holder of the future Sakya school.

Bhagavatī

བཙེ་མ་ལྷན་འདས་མ། • *bcom ldan 'das ma* • bhagavatī

The female form of the epithet commonly applied to buddhas and other awakened beings.

Blissful Realm

བདེ་བ་ཅན་གྱི་ཞིང་། • *bde ba can gyi zhing* • sukhāvātī

The buddha field to the west, inhabited by Amitābha Buddha, is classically described in The Display of the Pure Land of Sukhāvātī (*Sukhāvātīvyūha Sūtra*).

Chökyi Tsultrim

ཆོས་ཀྱི་ཚུལ་སྤྱོད་མ། • *chos kyi tshul khrims*

Chökyi Tsultrim (thirteenth century) was a disciple of Damchö Lingpa in the tradition of Drigung Kagyu.

Chönyi

ཆོས་ཉིད། • *chos nyid*

Chönyi Yeshe (eighteenth century) was a disciple of Kunga Lodrö, the thirty-first Sakya Trizin.

Chöwang

ཆོས་དབང་། • *chos dbang*

Lama Chökyi Wangchuk (bla ma chos kyi dbang phyug, 1130/40–1210/20?) was a disciple of Tognepa.

Dagpo

དྭགས་པོ། • *dwags po*

Gampopa Sönam Rinchen (1079–1153), also known as Dagpo Lhaje (dwags po lha rje), was Milarepa's foremost disciple and the founder of the monastic order of the Kagyu School.

Damchö Lingpa

དམ་ཆོས་གླིང་པ། • *dam chos gling pa*

Damchö Lingpa (b. late twelfth century) was the younger brother of Drigung Lingpa and the sixth abbot of Daglha Gampo Monastery. As a treasure-revealer, he had a special relationship with the Dharma protector Namse Dungmarchen.

Drigung Lingpa

འབྲི་གུང་གླིང་པ། • *'bri gung gling pa*

Also known as Öñ Sherab Jungne, Drigung Lingpa (1187–1241) was the nephew of Dagpo Dulzin. Although his main teacher was Jigten Gönpö Rinchen Pal of Drigung Til, he served for a brief period as the fifth abbot of Daglha Gampo Monastery.

Dulzin

འདུལ་འཛིན། • *'dul 'dzin*

Dagpo Dulzin (dwags po 'dul 'dzin, 1134–1218) was a disciple of Gampopa and Gampopa's disciple, Gomchung Sherab Jangchub. He was the fourth abbot of Daglha Gampo Monastery.

eight fears

འཇིགས་པ་བརྒྱད། • *'jigs pa brgyad* • aṣṭabhaya

Fear of lions, elephants, fire, snakes, drowning, bondage, thieves, and demons.

Essence of Dependent Arising

རྟེན་འབྲེལ་སྣིང་པོ། • *rten 'brel snying po* • pratīyasamutpādaḥṛdaya

Also known as “Ye Dharma,” or the essence of causation: *ye dharmā hetu prabhavā hetun teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇaḥ*. The monk Aśvajit explained this to Śāriputra after he requested a summary of the teachings of the Buddha. Śāriputra shared it with his friend Maudgalyāyana and together they became followers of the Buddha, recognized among his foremost disciples. Khenpo Ngakchung explains that when it is used as a mantra, OM is added at the beginning for auspiciousness and SVĀHĀ at the end for the sake of stability.

Exalted Lady

རྗེ་བཙུན་མ། • *rje btsun ma*

An epithet for Tārā.

gate of Brahmā

ཆངས་པའི་སྒོ། • *tshangs pa'i sgo* • brahmāṇḍa

The hollow space at the top of the head, known as the anterior fontanel.

Gomtsul

སྒོ་མ་ཚུལ། • *sgom tshul*

Gompa Tsultrim Nyingpo (1116–1169), popularly known as Gomtsul, was the nephew of Gampopa. He served as the second abbot of Daglha Gampo Monastery, an early seat (*gdan sa*) of the Kagyu school.

harmful spirits

གཏོན། • *gdon*

Spirits or forces that are helpful when they are given offerings but harmful when neglected.

Hundred Syllables

ཡིག་བརྒྱ། • *yig brgya*

The hundred-syllable mantra of Vajrasattva.

immortality

འཆི་མེད་ཚོ། • *'chi med tsho*

The state of deathlessness.

Jamgön Kunga Lodrö

འཇམ་མགོན་ཀུན་དགའ་སྒོ་བློ་གྲོ། • *'jam mgon kun dga' blo gros*

An imperial preceptor (1729–1783) and the father of Khetsun Namkha Legpa.

Jamyang Khyentse Wangchuk

འཇམ་དབྱངས་མཆེན་བཟེན་དབང་ལྷུག་ • *'jam dbyangs mkhyen brtse'i dbang phyug*

Nesar Jamyang Khyentse Wangchuk (1524–1568) was one of the main disciples of Tsarchen Losal Gyatso. A prolific author of liturgical manuals and instruction texts for the tantric cycles he received, many of which were included in the Compendium of Tantras (rgyud sde kun btus) and the Compendium of Sādhana (sgrub thabs kun btus) of Jamyang Khyentse Wangpo and Jamyang Loter Wangpo, he was also a treasure revealer whose treasures were included in the Rinchen Terdzö (rin chen gter mdzod).

Jamyang Ngawang Legdrub

འཇམ་དབྱངས་དག་དབང་ལེགས་ལྷུག་ • *'jam dbyangs ngag dbang legs grub*

A preceptor of Ngor (b. 1811) who served as teacher to Jamyang Khyentse Wangpo.

Jangchub Zangpo

བྱང་ཆུབ་བཟང་པོ། • *byang chub bzang po*

Drenchok Jangchub Zangpo ('dren mchog byang chub bzang po, fourteenth century) was a disciple of Lama Chökyi Wangchuk and teacher of Tashi Namgyal.

Jetsun Trinlepa

རྗེ་བཙུན་ཕྱིན་ལས་པ། • *rje btsun phrin las pa*

The scholar Jetsun Trinlepa (1456–1539), also known as Je Karma Tripa (rje karma 'phris pa), was a Dagpo Kagyu disciple of Sönam Lhawang and Palden Gyaltzen.

Kunga Rinchen

ཀུན་དགའི་རིན་ཆེན། • *kun dga'i rin chen*

Kunga Rinchen (1794–1856) was a disciple of Chimé Tenpe Nyima.

Kunlo

ཀུན་བློ། • *kun blo*

Kunga Lodrö (1729–1783) was the thirty-first Sakya Trizin (or throne holder) of Sakya Monastery.

Labsum

བསྐབ་གཡུ་མ། • *bslab gsum*

Labsum Gyaltsen (bslab gsum rgyal mtshan, 1526–1577) was a disciple of Nesar Jamyang Khyentse Wangchuk.

Le Nagpa

སྤེན་ག་པ། • *sle nag pa*

Le Nagpa (c. eleventh–twelfth century) was a disciple of Bari Lotsāwa and teacher of Shenyen Drewa.

Lhalung

ལྷ་ལུང་། • *lha lung*

Nyame Lhalungpa (mnyam med lha lung pa) was a disciple of Chökyi Tsaltrim and teacher of Tognepa.

life vase

ཚེ་བུམ། • *tshe bum*

A vase holding the elixir of immortality. Also known as a long-life vase.

longevity

ཚོ། • *tshe* • *āyuh*

Longevity refers to lifespan, being a kind of force or energy possessed at birth as the result of previous karma. When it is interrupted by an incidental factor, such as an accident or illness, death follows.

lord of the family

རིགས་བདག། • *rigs bdag*

Figuratively speaking, the head of the family, evidenced in iconography as the buddha who appears above the head of the central figure. This term also refers to the primary buddhas of the respective tathāgāta families, such as Amitābha representing the Padma family in the west.

Losal Tenzin

བློ་གསལ་བསྟན་འཛིན། • *blo gsal bstan 'dzin*

Also known as Sang Ngak Tenzin (gsang sngags bstan 'dzin, nineteenth century).

Maṅgala

མངྒ་ལ། • *mang+ga la* • mang+ga la

The Kagyu master Maṅgala, also known as Tashi Namgyal (bkra shis rnam rgyal, 1399–1458), was a disciple of Jangchub Zangpo.

nectar

བདུད་རྩི། • *bdud rtsi* • amṛta

The Sanskrit term literally means “deathlessness.” This ambrosia of the gods conferring immortality or other powers. It is often used metaphorically to mean the Dharma.

Ngor Ewaṃ

ངོར་ཨེ་མ། • *ngor e waM*

Ngor Ewaṃ Choden near Shigatse in Tsang was founded in 1429 by Ngorchon Kunga Zangpo. Ngor is part of the Sakya tradition, following the same doctrinal and ritual tradition, but it maintains administrative independence from Sakya Monastery. The monastery is divided into four monastic estates from which its leadership is drawn: Luding, Khangsar, Tartse, and Pende.

Noble Lady

འཕགས་མ། • *'phags ma* • āryā

An epithet for Tārā.

Nyen Lotsāwa Darma Drak

གཉན་ལོ་ཙ་བ་དར་མ་གྲགས། • *gnyan lo tsA ba dar ma grags*

Nyen Lotsāwa Darma Drak (eleventh–twelfth century).

obstructors

བགགས། • *bgegs*

Spirits or forces that are harmful to sentient beings.

offering accomplishment

སྦྱབ་མཚན། • *sgrub mchod*

According to the *bod rgya tshig mdzod chen mo* dictionary, this type of extensive ritual involves making offerings and praises to the *yidam* tutelary deity.

Palden Gyaltzen

དཔལ་ལྷན་རྒྱལ་མཚན། • *dpal ldan rgyal mtshan*

Palden Gyaltzen (fourteenth century), also known as Pangshong Harikhapa Palden Gyaltzen (spangs gshong ha ri kha pa dpal ldan rgyal mtshan), was a Kadampa student of Sönam Lhawang, Tashi Namgyal, and Jangchub Zangpo.

pristine wisdom

ཡེ་ཤེས། • *ye shes* • *jñāna*

Also known as “wakefulness,” “pristine awareness,” “primordial wisdom,” “primordial awareness,” or “gnosis.” This refers to nonconceptual states of knowledge and to the mode of awareness of realized beings.

Rinchen Jampal

རིན་ཆེན་འཇམ་དཔལ། • *rin chen 'jam dpal*

Presumably a disciple of Sönam Chogdrub, it is possible that this refers to Rinchen Zangpo (rin chen bzang po). See [BDRC P7190](#).

Sachen Kunga Nyingpo

ས་ཆེན་ཀུན་དགའ་སྡིང་པོ། • *sa chen kun dga' snying po*

The great Sakya master Kunga Nyingpo (1092–1158) was the first of the five Sakya patriarchs and the third throne-holder of Sakya Monastery. From Mañjuśrī he received the teaching known as “Parting from the Four Attachments” (*zhen pa bzhi bral*).

Śākyaśrībhadra

ཤཱཀ་ཤྲི་བྷ་བླ་འཇམ་དཔལ། • *shAkya shrI bha dra* • śākyaśrībhadra

Śākyaśrībhadra (1127–1225) was an abbot of Nālandā who traveled to Tibet toward the end of his life, imparting key transmissions. Śākyaśrī was known for his special attention to Tārā practice.

Shenyen Drewa

བཤེས་གཉེན་སྡེ་བ། • *bshes gnyen sgre ba*

Shenyen Drewa (twelfth century) was a disciple of Le Nagpa and teacher to Gampopa.

Sherab Jangchub

ཤེས་རབ་བྱང་ཆུབ། • *shes rab byang chub*

Gomchung Sherab Jangchub (1130–1173) was the nephew of Gampopa and the younger brother of Gompa Tsultrim Nyingpo. He served as the third abbot of Daglha Gampo Monastery.

Sönam Chogden

བསོད་ནམས་མཚོག་ལྷན། • *bsod nams mchog ldan*

Sönam Chogden (1603–1659) was a disciple of Wangchuk Rabten.

Sönam Chogdrub

བསོད་ནམས་མཚོག་གུབ། • *bsod nams mchog grub*

Sönam Chogdrub (1602–1681), also known as Rinchen Sönam Chogdrub (rin chen bsod nams mchog grub), was a disciple of Sönam Chogden.

Sönam Lhawang

བསོད་ནམས་ལྷ་དབང་། • *bsod nams lha dbang*

Chenga Sönam Lhe Wangpo (spyen snga bsod nams lha'i dbang po, b. fourteenth century) was a disciple of Maṅgala Tashi Namgyal.

Temple of Virtuous Compassion

ལྷ་ལྷན་དགེ་འཕེལ་གྲགས་ཆེའི་ལྷ་ཁང་། • *lha ldan dge 'phel thugs rje'i lha khang*

Gepel Tugje Lhakhang is the chapel in the center of the northern side of the ground floor of the Jokhang, where the Thugje Chenpo statue of Chenrezik was located.

Tenpe Nyima

བསྟན་པའི་ཉི་མ། • *bstan pa'i nyi ma*

Chimé Tenpe Nyima (b. 1756) was a female Sakya master and a disciple of Chönyi Yeshe. She came to be regarded as an emanation of Vajrayoginī.

The Essential Writings

ཉེར་མཁོའི་ཡི་གེ། • *nyer mkho'i yi ge*

A text by Jamyang Ngawang Legdrub. Its full title is *rje btsun yid bzhin 'khor lo'i rnal 'byor pa la nye bar mkho ba'i yi ge srid zhi'i dge legs nam mkha' mdzod kyi sgo brgya 'byed pa'i lde mig*.

The Words of the Guardian of the Blissful Realm

བདེ་ལྷན་མགོན་པོའི་ཞལ་ལུང་། • *bde ldan mgon po'i zhal lung*

An instruction manual on Tārā practice composed by Jamyang Ngawang Legdrub, the vajra master of Ngor Evam. The full title is *rje btsun sgrol ma yid bzhin 'khor lo'i zab khrid thun mong ma yin pa'i yi ge bde ldan mgon po'i zhal lung ring 'tsho'i bsil sbyin* (BDRC MW23605_3355E4).

three secrets

གསང་བ་གསུམ། • *gsang ba gsum*

The three secrets are awakened body, speech, and mind. These are the seeds, or essence, of the three kāyas.

Tognepa

ཐོག་གནས་པ། • *thog gnas pa*

Tognepa Chenpo was a student of Nyamé Lhalungpa and a teacher of Chökyi Wangchuk.

Tsarchen

ཚ་ཙེན། • *tshar chen*

Tsarchen Losal Gyatso (tshar chen blo gsal rgya mtsho, 1502–1566) the thirteenth abbot of Shalu and the founder of the Tsarpa branch of the Sakya tradition.

Tsechok Samten Ling

ཚེ་མཚོག་བསམ་གཏན་གླིང་། • *tshe mchog bsam gtan gling*

Literally, the “Sanctuary of the Meditative Absorption of Supreme Longevity.” Numerous monasteries with this name existed in Tibet, but the main one was located in the vicinity of Lhasa.

two accumulations

ཚོགས་གཉིས། • *tsbogs gnyis*

The accumulations of merit with concepts and of wisdom without concepts.

Vāgīśvarakīrti

ངག་གི་དབང་ཕྱུག ། • *ngag gi dbang phyug*

Also known as Ngagi Wangchuk and Ngawang Dragpa (ngag dbang grags pa), the paṇḍita Vāgīśvarakīrti was one of the six gatekeepers of the university of Vikramaśīla.

Vajra Ratna

བརྗ་རཏྭ། • *badz+ra rat+na*

Vajra Ratna (1819–1867), also known as Dorje Rinchen (rdo rje rin chen), was the thirty-fourth Sakya Trizin (or throne holder) of Sakya Monastery. He was also a guru to Jamyang Khyentse Wangpo.

Vajrāsana

རྡོ་རྗེ་གདན་པ། • *rdo rje gdan pa* • vajrāsana

Vajrāsana the latter (eleventh century), whose personal name was Amoghavajra (don yod rdo rje), was abbot of Vajrāsana and assumed the title from his master teacher [Mahāvajrāsana](#) (rdo rje ldan pa chen po). Among his students was Bari Lotsāwa Rinchen Drak.

vase breath

རྩུང་བུམ་པ་ཅན། • *rlung bum pa can* • kumbhaka

A type of yogic breathing. It is named this because it involves holding the breath in a way that is analogous to a vase or container.

vitality

བླ། • *bla*

Located in the heart, the *la* vitality gives a sense of identification with the body; when it departs, death soon follows. Together with longevity (*tshe*) and life force (*srog*), it is connected to keeping a person alive.

Vowels and Consonants

དབྱངས་གསལ། • *dbyangs gsal*

A mantra comprised of the vowels and consonants of the Sanskrit alphabet.

Wangrab

དབང་རབ། • *dbang rab*

The Sakya master Wangchuk Rabten (dbang phyug rab brtan, 1558–1636) was a disciple of Labsum Gyaltsen.

White Tārā

སྒྲོལ་མ་དཀར་མོ། • *sgrol ma dkar mo* • sitatārā

A manifestation of Tārā white in color and associated with longevity practices. The most well-known form of White Tārā is Wish-Fulfilling Wheel.

Wish-Fulfilling Wheel

ཡིད་བཞིན་འཁོར་ལོ། • *yid bzhin 'khor lo* • cintāmaṇicakra

A form of White Tārā.